



The Value of Time

By Numair Quraishi

The youth of every nation play a large role in its rise and fall. That is why diligent nations strive to make their youth experts in every profession. No one is born an expert, but time must be valued and used properly, and effort must be made to reach that goal.

Few of the many ways we waste time are:

When no goals are set, or goals are set but effort is not made.

Chasing behind that which shines and has glamour i.e., the Dunya (worldly life).

Using social media—we tend to scroll on our phones for hours and hours on end, not realizing how much time has passed.

Speaking unnecessarily, which leads to backbiting and many other bad sins.

Time is a creation of Allah Ta'ala. The past, present and future tenses are the creation of Allah Ta'ala. Allah Ta'ala has placed us in what we know as the present tense. We will face difficulties and challenges, but Allah Ta'ala wants us to go through with what He has ordained for us. If we have Husn-al-khuluq and Taqwa of Allah, we will pass the test and if we don't, we will fail to reach our goal which is the pleasure of Allah & Paradise.

Umar Ibn al-Khattab (R.A) used to say, "Take account of your deeds, before they are taken account for."

We must take account for what we have done in the whole day. Have we gained some beneficial

knowledge, or have we wasted yet another day? time. Think about this, that when you are dying and look back in the past do you want to see a past in which your life has been wasted or do you want to see a past in which time was valued, cherished and something productive and beneficial was done. We must value and put effort in everything we do, not that we found a course which is short and easy, so we do that and even in that we don't put the optimal effort. What is ideal is that we see what our goal in life is and chose a course designed to accomplish that goal and then we must strive our utmost for that cause.

Omar Ibn al-Khattab (R.A) had so much fear of Hisab Kitab (standing for account) that he cried his whole life about his sins (sins in his eyes), that will Allah Ta'ala forgive me for this mistake or not. He cried so much that marks of tears were formed on his face, but at the time of his death he asked the Sahabah that tell me the good things that I have done so that I can have hope that Allah Ta'ala

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doesn't put me in Jahannam because of the good deeds I have done. His whole life Umar (R.A) performed good deeds and he valued his time as much as possible but at the time of death he knew now there is nothing I can possibly do but have hope in the mercy of Allah Ta'ala.

May Allah help us understand the value of time and give us the tawfiq to act upon this, Ameen.

How Our Salah Should Be By Bashar Abdullah

We have been commanded to pray Salah five times a day, and we all know what a great status Salah has in Islam and in a Muslim's life, as well as what great rewards it holds. But nowadays, very few people give importance to it. Most people don't care about it, and they just neglect it, and many of those who perform Salah just perform it for the sake of doing it. Very lucky are those few people who perform their Salah with full devotion towards Allah Ta'ala.

To get the full reward of our Salah we have to instill within ourselves certain qualities. It is mentioned in a hadith that a person gets the reward of his Salah according to the quality of his Salah. The more neglectful and unmindful we are in our Salah, the less our reward will be. Therefore, we have to read our Salahs according to Allah's happiness, and in such a way that it will benefit us.

Last week, while giving us advice, Mufti Muhammad Ali (D.B) said that in the Quran wherever Allah Ta'ala commands regarding Salah the word "اقِمُوا" is used instead of "صَلُّوا" (except for one place where Allah is commanding about Salat-ul-Khauf). He explained it further and said that the word "صَلُّوا" only means to perform

Salah, but instead of that, Allah Ta'ala commanded us to establish Salah, meaning that our taharah must be correct. After we are clean, we should go to the masjid and perform the sunnahs of the Salah we are performing, if it consists of sunnahs. Then we should sit and wait without talking to anybody or we should make ibadah until the congregational Salah commences. Then, when it commences, we should read our Salah with full concentration and devotion towards Allah Ta'ala. When we perform our Salahs in this manner then only are we fulfilling Allah Ta'ala's command according to how it should be done.

One very important thing that many of us lack in, is Salah with congregation in the masjid. In madrasah there is an environment because of which many of us perform our Salahs with congregation. But we actually see the reality of our steadfastness outside of madrasah. Very few students give importance to Salah with congregation in the masjid, although there is 27 times more reward for a person who reads Salah with congregation compared to a person who reads salah alone. It is also mentioned in a hadith reported by Hadhrat Abu Hurayrah (R.A) that he heard Nabi (S.A.W) saying that a person who performs wudhu properly, and then reaches the masjid and the jama'at has finished, he gets a reward equivalent to the person who performs Salah with jama'at. But we forget everything because of the desires of our nafs, especially outside of madrasah.

Another good quality that many of us lack in is reading Salah with takbire-ula. Hadhrat Anas Ibn Malik (R.A) narrates that he heard Rasulullah saying "A person who is particular about his Salah with jama'at for forty days, without missing the first takbir receives two certificates:

1. Being saved from Jahannam
2. Freedom from nifaaq (being a hypocrite)"

Many of our Akabirin were such that they would not miss even one takbire-ula for forty years on end.

May Allah Ta'ala grant us the tawfiq to become like them and may He grant us the tawfiq to make amal.

Strength in Islam

By Asim

There is a fierce war being waged across every city of the world, leaving casualties in almost every family. A war being waged with the most sophisticated strategies and the most advanced technologies. This war is against the Fitrah of Insaan. It seeks to strip men of masculinity and women of femininity. Amidst this darkness and confusion, the light of Islam shines brightly to guide those who seek guidance. Allah says "Men are the protectors/maintainers of women" How can one protect without strength?

Strength is sadly a greatly neglected yet important part of our Deen. It is neglected in part due to the success of the above-mentioned war, due to which strength is often seen as something barbaric, crude, or vulgar. Meanwhile, inactivity and sedentariness are seen as enlightened and civilized. This is contrary to the teachings of Islam and the Prophet (SAW). We as Muslims are encouraged to stay active and strong, as mentioned in Sahih Muslim, "A strong believer is better and is more beloved to Allah than a weak believer, and there is good in everyone," This is not to say that the only strength is physical, however that is certainly a major part of it.

Rasulullah (SAW) encouraged us to be active and do sports that will keep us fit. He encouraged wrestling, swimming, and archery all of those things which increase a person's strength and keeps them from indulging in wasteful activities, redirecting our energy from useless and even harmful activities to something that will be beneficial to us while being entertaining. Furthermore, it is also a Sunnah, as Rasulullah (SAW) himself partook in this sport

when he wrestled against a champion wrestler from among the Arabs named Rukaana (As mentioned in Abu Dawud and Tabrani). Rasulullah SAW bested him consistently and he accepted Islam soon after. Rasulullah (SAW) was so strong in fact that at times when the battles would become fierce, some Sahaba would shelter with Nabi (SAW).

Umar RA is also reported to have said during his bits of advice to not stop the horse when climbing on but rather to jump on while it's moving, to run between the targets, and to walk barefoot at times to harden oneself. On a similar note, Rasulullah (SAW) ordered the Sahaba (RA) to expose their shoulders during Hajj to show the disbelievers their strength. This is still practiced today. Unfortunately, we have grown complacent and even those of us who try to avoid indulging in sin and wastefulness and focus on our studies have largely neglected these important commands of Rasulullah (SAW) and his Sahaba (RA). As students, it will soon be upon us to raise the flag of Islam, defend Islam, and fight to spread Islam and destroy all that opposes it. How are we going to be the flag bearers if we turn out to be more delicate than the women of the past?

May Allah grant us all strength and wisdom to be used in his path.

Eating Halal

By Abdurrahman Stiles

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"O Believers! Eat of the pure things wherewith we have provided you for sustenance and give thanks to Allah if it is Him that you serve"

Alhamdulillah Allah Ta'ala has made Muslims the

best of creation and has favoured us with the gift of Iman. We ask Allah to keep us in this dunya with perfect Iman, allow us to die with Iman and resurrect us with Iman.

In the above ayah, Allah Ta'ala talks about eating from the pure things that he has provided for us. We are the lowly servants of Allah Ta'ala, and Allah Ta'ala deserves to be worshipped in the best manner, to the best of our ability. In order to fulfill this commandment, we have to be physically and spiritually strong. Our bodies and souls need pure nourishment to enable us to stand in salaah, to read Quran and to make dhikr etc, Therefore, consuming halaal food is very important.

When our worry and concern to consume pure, tayyib halaal food increases then InshaAllah, our connection with Allah through salaah, dhikr, recitation of Quran and learning hadith will get stronger.

It is said that no deed of a person is accepted for 40 days if he consumes haram. How worthless will be all our ibadah if we are negligent with regards to this matter! Alhamdulillah it is a huge favour and bounty for the students that the madrasah provides halaal meals three times a day.

Alhamdulillah, we thank Allah Ta'ala in abundance that we have halaal authorizing bodies in this country which make matters so easy. From my personal experience of living abroad, this is non-existent in many countries. For every single item purchased one has to scrutinize the product not only for the ingredients but be on the lookout for stabilizers, preservatives, emulsifiers and colourants etc. For basic commodities like bread and milk one has to do the same. As beef farming is very extensive there, beef fat is used in almost everything, including confectionery, chocolates and dairy. There are no halaal take-aways and butchers. If one wishes to buy meat then one has to go to a farm, slaughter, clean, then slice one's own sheep,

cow or chicken.

On the other hand, here in South Africa we are fortunate to have halaal logos to help us identify permissible products.

InshaAllah we should make a strong intention to only consume food that we are 100% sure of and to refrain from doubtful and harm foods.

It is narrated in a hadith by Ka'b bin Ujrah that the Prophet Muhammed (saw) said: "A body nourished with haraam will not enter Jannah" (Tirmidhi)

May Allah Ta'ala give us the tawfiq to recognize our purpose in this Dunya, do good and forbid evil. Allow us to worship Him in the way He deserves to be worshipped and give us the tawfiq to attain the highest stages in Jannah. Ameen

Reasons for Calamities and Its Remedies

Life is filled with ups and downs and there are times where our trials seem unending. In the Qur'an,

there are several verses in which Allah Ta'ala talks about the varying ways in which we will be tested, but He also provides us with guidance to help us navigate through these trying moments.

Why were we created?

We were created to worship Allah Ta'ala, and we all made a promise to do so before we were sent to earth. Tests are a means for us to fulfil this promise as well as a means by which Allah Ta'ala distinguishes between us, as they help expose one's faith or lack thereof. Allah Ta'ala states in the Qur'an:

"Do the people think that they will be left to say, 'We believe' and they will not be tested? But we have

certainly tested those before them and Allah will surely make evident those who are truthful, and he will surely make evident those who are false" (Surah Ankabut [29: 2 -3])

Why are we tested?

There are a number of reasons why Allah Ta'ala allows hardship and adversity to befall humans. Even the genuine believers experience hardship and adversity at some stage in their lives in accordance with Allah Ta'ala's infinite wisdom and perfect plan.

Test of Faith

The Prophet ﷺ said: "The people who face the most difficult tests are the prophets, then the righteous, then those following them in degree. A person is tested according to his religion. So if there is firmness in his religion, then the trial is increased and if there is weakness, then it is lightened. Verily a trial remains with a servant until he walks the earth having no sin left upon him. [Bukhari]

Allah Ta'ala wants to refine us out of His love and mercy so that we can attain not just Paradise but the highest rank near the Prophets and the righteous. Tests expose our faults and weaknesses to ourselves and that awareness enables us to be more focused and proactive in rectifying those aspects of our character. To pass the test, the believer must maintain his trust that Allah Ta'ala alone can only relieve his hardship.

Cleansing our Soul

Hardship and adversity is decreed by Allah Ta'ala as a cleansing of our souls from sins we have already committed. As a result, some of the hardships we undergo are a direct consequence of sins

we have committed.

"Anything bad that happens to you is a consequence of your own deeds, and He overlooks many (of your sins)." (Surah Ash-Shura [42:30])

The concept of cleansing us from sin in this life is a Quranic truth. It can be achieved through the experience of hardship and adversity (as 42:30) and it can also be through payment of sadaqah (charity) for the specific reason of cleansing our souls from sins which have been committed:

"Take from their money a 'sadaqah' to purify and sanctify them. And encourage them, for your encouragement reassures them. Allah is All-Hearing, All-Knowing." (Surah Tawbah [9:103])

Gratefulness

Suffering through hardship and adversity is a reminder for people who tend to take things for granted and forget all of Allah Ta'ala's blessings. Despite all the blessings given to humans by Allah, the human being is unappreciative. A little reminder in the shape of hardship and adversity may hopefully do the job of teaching a human being not to take Allah Ta'ala's blessings for granted.

"If you count the blessings of Allah, you shall never be able to encompass them. Verily man is highly unjust, exceedingly ungrateful." (Surah Ibraheem [14:34])

Remembering Allah

Adversity and hardship is also an incredibly effective reminder for those absorbed in the worldly life, and thus they may not be as devoted to Allah Ta'ala as they should be. Due to their being preoccupied in worldly matters, they do not seek Allah Ta'ala nor do they call on Him for their needs. They only call unto Allah Ta'ala as a last hope when all worldly means have been exhausted, only to re-

turn to their ignorance once the problem has been overcome.

“He is the one who moves you across the land and sea. You get onto the ships and they sail smoothly in a nice breeze. Then while rejoicing therein, violent wind blows, and the waves surround them from every side. This is when they implore Allah, sincerely devoting their progress to him alone:

“If you only save us this time, we will be eternally appreciative.’ But as soon as he saves them, they transgress on earth and oppose the truth. O people, your transgression is only to the detriment of your own souls. You remain preoccupied with this worldly life, then to us is your ultimate return, then we inform you of everything you had done” (Surah Yunus [10:22-23)

Expiation of Sins

When a Muslim is subjected to trials because of his sins and turns to Allah Ta’ala through that, then that trial is indeed a mercy on him. When a man does not turn to Allah during his trial period that stemmed from his sins, then think that this is the first blow of punishment from Allah Ta’ala in this world and the next blow will be more severe after his death. On the other hand, when a man repents to Allah Ta’ala and remembers him more during trials, then this is a mercy and favour in his cause and he will be purified from all of his sins.

Every person in this world is subjected to trials in his life. It could be a test of faith, a way for us to cleanse our souls, a reminder for us not to be too absorbed in this worldly life or an expiation of our sins. Remember that Allah Ta’ala has a plan, a plan far greater than you can imagine. Allah Ta’ala has the power to change the most hopeless situation in your life into the best moment of your life. If your situation seems bleaker than most, it is because He knows you are strong enough for it and He wishes

strengthen you further. Truly, Allah Ta’ala does not give one more than they can handle. The trials you are going through are temporary and ease shall soon follow. Be patient, continue striving and place your complete trust in Allah Ta’ala. He will surely help you find the light through the dark tunnel in your life.

Imam Ahmed bin Hambal (R.A) was asked, “What is distance between us and the throne of the Most Merciful (Allah)?”

He replied: “A genuine call (dua) from a sincere heart”.

Spreading One's Knowledge By Syed Ahaz B. Atif

One of the most important responsibilities of an alim is to spread the knowledge which Allah Ta’ala has blessed him with to the rest of the Ummah. This is because the Ulama are in fact the inheritors of the Prophets (alayhimus salaam), specifically Rasulullah (sallallahu alayhi wa sallam), whose main responsibility was to teach the Deen to the entire Ummah, as Allah Ta’ala states, “He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error.” (62:2) Being the inheritors of Rasulullah (sallallahu alayhi wa sallam), it is necessary for us to keep this aspect of prophethood alive by carrying out the responsibility of teaching in whatever way we can.

To explain to us the virtue of an alim who teaches his knowledge to others, Rasulullah (sallallahu alayhi wa sallam) provided us with a simple but meaningful metaphor. He (sallallahu alayhi wa sal-

lam) explained, “The example of guidance and knowledge with which Allah has sent me with is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rainwater and brought forth vegetation and grass in abundance...That is the example of one who comprehends Allah’s Deen and benefits [from the knowledge] which Allah sent me with and learns and teaches [that knowledge to others].” (Bukhari) From this metaphor, we understand that just as a land fulfills its purpose by providing vegetation, grass, fruits, crops, etc. to people and animals, an alim only fulfills his purpose by providing the fruits of his knowledge to others through teaching.

The Akabir, i.e. the great personalities in our long chain of scholarship—who are our role models after Rasulullah (sallallahu alayhi wa sallam) and the Sahabah (radhiyallahu anhum)—always had a burning desire to share their knowledge with others. Imam Abu Yusuf (rahimahullah) told some of his students, “If I had the power to share with you all that I have and all that is in my heart of knowledge, I would have done so.” Imam Shafi’i (rahimahullah) told his student Rabi’ bin Sulayman (rahimahullah), “If I could feed you knowledge, I would have done so.” Asad bin Furat (rahimahullah) related, “I never bid farewell to [my teacher] Ibn Qasim before going on a journey except that he said to me, “I advise you to be conscious of Allah. I advise you to [hold fast to] the Qur’an. I advise you to spread this knowledge.”” (Ma’alim Irshadiyyah) If our predecessors in the long chain of knowledge before us did not impart their knowledge, that knowledge would have never reached us and the Deen may have died out. Consider the history of Islam in South America—the Arab immigrants there did not work to teach and pass on the Deen to the next generation such that eventually descendants of the Sahabah (radhiyallahu anhum) did not even know how to pronounce the kalimah. To ensure that the knowledge of Deen passes on to the next genera-

tion, it is necessary for us to teach our families, friends, and communities wherever we may be and in whatever way we can.

This responsibility of teaching the Deen does not begin when we finally leave the gates of the madrasah after receiving our turban and sanad in the Bukhari Jalsah. Rather, it begins as soon as we gain any knowledge from our teachers, regardless of which year of study we are in. This can either be in the form of teaching our family, friends, and community members when we return home during the holidays, or in the form of helping our classmates in tikrar and mutala, or in the form of simply sharing a beneficial point with a friend.

When planning for our future after completing studies, we should always keep in mind the intention and goal to teach the Deen to the rest of the Ummah in some form. This is even if someone isn’t planning on specifically becoming an imam in a masjid or a teacher in a madrasah. Teaching can be coupled with any other aspiration or occupation—one just needs to make time. For example, if someone plans on becoming a businessman, he should intend to teach classes in his local masjid in the evenings. Or if someone wants to become an accountant, he should plan on holding online classes on the weekends. Furthermore, teaching can be done in any subject one likes and to anyone who needs it—one can teach basic fiqh to people in prison, or aqidah to students in university, or tajwid to old uncles in the masjid. In any way, shape, or form, we should not neglect this important responsibility of teaching the Deen of Allah Ta’ala.

One important thing we should keep in mind is that if one of us is specifically asked regarding a matter of the Deen while he has sure knowledge of it and then he deliberately refuses to share that knowledge, there is a stern warning and punishment for him. Allah Ta’ala states, “Those who conceal the clear signs and the guidance which We have revealed, even after We have explained them

for people in the Book, upon them Allah casts damnation, and they are cursed by all those who curse." (2:159) And Rasulullah (sallallahu alayhi wa sallam) said, "Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled on the Day of Judgement with bridle of fire." (Tirmidhi) It has become common in madrasahs that some students who want to score higher points in exams or want to look smartest in the eyes of the teacher refuse to share what they learn with their classmates, even if they are asked. Such students should take heed from the warnings and punishments promised for hiding knowledge of Deen and should be ready to share the knowledge granted to him by Allah Ta'ala to others, lest Allah Ta'ala takes it away from him.

Sharing our knowledge with others by teaching them is a means by which we can show gratitude to Allah Ta'ala for granting us that knowledge, and as a result, Allah Ta'ala will increase our knowledge. Thus, let us not forget our responsibility to teach the Ummah and let us show gratitude to Allah the All-Knowing for his immense favors upon us. May Allah Ta'ala grant us the ability to follow in the enlightened footsteps of Rasulullah (sallallahu alayhi wa sallam) the Sahabah (radhiyallahu anhum), and the Akabir (rahimahumullah) and May Allah Ta'ala grant us the ability to spread this Deen to the corners of the globe. Amin.

Majlis Palm Tree UK Visit

A concern that was raised by all the communities that Hazrat Mufti Sahib had met is the condition of the youth. The youth are gripped with their devices and confused with their lives.

Solution: They should be introduced and encouraged to participate in constructive and meaningful activities. Create tasks and give them recognition for their involvements. Appoint positions such as Ameer, Vice Ameer, secretary etc.

ان الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم

Changes would occur by:

Practically and Actively changing conditions, by Adopting means to fulfill and complete tasks. E.G. Get married to have children therefore create settings and achieve by directing their energies. Choose meaningful pursuits, select good company and find purposeful involvements such as joining the Tableegh Jamaat etc.

Psychologically and Emotionally Changing one's thoughts and correcting the heart. The heart is the king, if corrected the body is corrected. Become humble, Be Grateful, Be happy with Allah's decision, Be patient, do not be boastful, avoid the limelight and make Allah happy.

Every limb has a Zikr:

The Zikr of the tongue is the Kalima

من قال لا إله إلا الله فتحت له أبواب الجنة

The Zikr of the eyes is to shed tears before Allah for the sake of Allah. ذكر العينين البكاء

The Zikr of the ears is to listen to virtue.

The Zikr of the hands is to give charity. A lot of wealth would come to Rasoolullah ﷺ which he would distribute before going home. Give according to your capacity...

ما لا يدرك كله لا يدرك كلة.

Charities are of different types, Zakat is Fard, Sadaqatul Fitr and vows are Wajib and general day to day distributions are Nafil.

اليد العليا خير من اليد السفلى.

Avoid asking, be the giver instead.

الكريم والسخي قريب من الله قريب الناس قريب من الجنة وبعيد من النار

والبخيل بعيد من الله بعيد من الناس بعيد من الجنة قريب إلى النار

Nabi ﷺ asked for protection from الجبن والبخل miserliness.

The Zikr of the legs is to proceed towards virtue. The angels search for the majaalis/gatherings of the pious and announce هلم وتعالو on finding them.

Allah would then ask the angels what were they doing and they would report that they making Zikr of

سبحان الله، الحمد لله، الله اكبر

Whoever attends a majlis is forgiven even though they were not intended to sit but came to fetch something or meet someone. The Zikr of the heart is

الإيمان بين الخوف والرجاء

Imaan is between the hope of acceptance and the fear of rejection which fluctuates. With proper effort made, the heart may be refined and good qualities developed.

ذكر الروح الرضا بالقضاء

Zikr of the soul is to be happy with Allah's decision.

ألم تر كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة

There are comparisons made of a good word spoken to the Date Palm.

The Ground and the Soil (Garden) require constant treatment and watering. It is the garden in which Zikr must be made i.e. the heart.

The Root's of the palm don't waiver with the most severe weather conditions. Hazrat Suhaib Rumi RA was forced to utter words of Kufr which he explains did not affect his heart the least because he was firmly rooted.

Muslim Khawlaani was thrown into a fire, he was unaffected. Hazrat Abu Bakar RA was informed of Rasoolullah ﷺ's claim of Mi'raj/ascension to which he attested without any hesitation not yet having met Rasoolullah ﷺ. He thereby earned the title 'Siddeeq'. Siddeeq is one who speaks the truth and gives true information. He is not referred to in any other way denoting truthfulness such as Musaddiq or Tasaddiq etc. He is the leader of all the Sid-deeqeen.

من النبيين والصديقين والشهداء والصالحين

The شهداء give their lives for the deen.

The صالحين give a full bodily جسماني commitment to the deen.

Hazrat Abu Bakar RA's mother had made comments of Kufr so he requested Rasoolullah ﷺ to make dua for her. As soon as Rasoolullah ﷺ had raised his hands in dua he darted home convinced that she would embrace the faith. On arriving home he hears water dripping and is cautioned. He waits and enters when allowed in, only to find her pronouncing the Shahadah.

The Root's are the Imaan of the believer.

The trunk is the affirmation of the Kalimah.

The branches are the action's of the believers which grow in different directions and opportunities such as Haj, Zakaat, Fasting, Salaah etc.

All other fasts were abrogated by Ramadaan. The fast of Ashura are Mustahab on the 9th, 10th and 11th of Muharram.

يكفر السنة قبلها

Abu Zubair reported from Jaabir RA that He who spends generously on his family on Ashura will be given respite and baraka in his Sustenance the entire year.

Muharram has become infamous because of the Martyrdom of Hazrat Husain RA. When Hazrat Hussain RA realised their deception he asked ...

To be released to spend his life at some border in Jihaad in the defense of Islam.

To return to Madina Munawara.

To take Bay'at/The pledge at the Hands of Yazeed.

But the murderers were determined to shed blood.

Hazrat Umar RA was martyred on the 1st of Muharram. Umar RA confirmed that An ox advised its rider that it was not meant for riding but to plough the lands. Umar RA, Abu Bakar Siddiq RA and Uthmaan RA were with Rasoolullah ﷺ on a mountain that shook with happiness. Rasoolullah ﷺ advised the mountain that there is a Prophet, A Siddeeq and two martyrs on you therefore do not shake.

The Sahaba RA asked for advice from Rasoolullah ﷺ, He advised them to be steadfast and consistent

قل آمنت بالله فاستقم

DATES GROW THROUGHOUT THE YEAR CONSISTENTLY THEREFORE OUR ACTIONS MUST BE REGULAR AND CONSISTENT.

5. The leaves hang anxiously awaiting greater opportunities likewise does the believer await opportunities to do virtue.

6. The dates/fruits are the kind words spoken and uttered in Da'wah for the sake of Allah.